



# THE TWO WORLDS.

Registered at the  
G.P.O. as a Newspaper.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
also to RELIGION IN GENERAL and to REFORM.

No. 1687—VOL. XXXIII.

FRIDAY, MARCH 12, 1920.

PRICE TWOPENCE.

## SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY: LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING SERVICE, 6-30. AFTER-CIRCLE, 8 to 9, at the TECHNICAL SCHOOL, SALE.

SUNDAY, MAR. 14TH, Special Visit of Mrs. JENNIE WALKER. Silver Collection.

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SUNDAY, MAR. 14TH, Mr. A. VOUT PETERS.

SUNDAY, MAR. 21ST, Mr. PERCY STREET

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SUNDAY, MAR. 14TH, at 11, Mr. ERNEST MEADS. At 6-30, Miss ELLEN CONROY.

WEDNESDAY, MAR. 17TH, Mrs. WESLEY ADAMS.

THURSDAY, 18TH, FRIDAY, 19TH, AND SATURDAY, 20TH, at 7-30, Mrs. CHARNLEY.

THURSDAY, at 4, Open Class for Inquirers.

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WEDNESDAY, MAR. 17TH, at 7-30, Mrs. E. NEVILLE. Doors closed at 7-35.

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SUNDAY, MAR. 14TH, at 11, Mr. GEO. PRIOR. At 3, LYCEUM. At 7, Mr. P. SCHOLEY.

WEDNESDAY, MAR. 17TH, at 8, Mrs. E. A. CANNOCK.

SUNDAY, MAR. 21ST, at 11, Mr. W. W. DRINKWATER. At 3 and 7, Addresses by Delegates of the L.L.D.C.

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SUNDAY, MAR. 14TH, at 11-30, CIRCLE. At 7, Mrs. E. NEVILLE, Address and Clairvoyance.

THURSDAY, MAR. 18TH, Meeting will be held at Ladywell Baths Hall. See separate announcement.

SUNDAY, MAR. 21ST, at 7, Mr. A. C. SCOTT.

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Miss Amy Geddes.

Mother took me to one doctor and another, then to hospital, but it was no use. I was considered incurable. As I grew up I wanted to work like other girls, but couldn't—I was laughed at when I tried.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,687—Vol. XXXIII.

FRIDAY, MARCH 12, 1920

PRICE TWOPENCE.

## Original Poetry.

### The Mediums.

THEY come, they come: how faithful, fair,  
How beautiful their feet, who bring  
Glad tidings, in which all may share,  
From heaven and earth's Eternal King!  
Theirs, whose the mission, the employ,  
To brim the sorrow-cup with joy.

They run, they run—these messengers—  
The length and breadth of every land,  
Nor what the scornful man avers  
Can hinder long the work in hand;  
The flood of Truth triumphant flows,  
More force it gathers as it goes.

Theirs to declare "There is no death,"  
They see our "lost" ones at our side,  
Our loved, who gave expiring breath  
To physical, but have not died.  
"Tis these they see and bring us cheer:  
"They are not lost, our loved are near."

They hear the loving message sent  
From lip which we had deemed was dumb.  
Oh! had we known it when they went,  
That they could very often come,  
We never would have sorrowed so,  
Would not have worn such look of woe.

The hierarchies of heaven have willed  
That mediums should this truth proclaim;  
Henceforth let every fear be stilled,  
And all men praise the Father's name,  
Who showers His children once again,  
With latter, like the former, rain.

H. HALLETT B—.

## The Wages of Sin!

At a meeting of Stenhousemuir Spiritualist Association, Scotland, Mr. Adamson presiding, Mr. David Campbell gave a trance address in the course of which he said:

Mr. Chairman, dear brothers and sisters, from the realms of spirit we again come to you and, as in the past, we shall be pleased if we are able to start a train of thought in your minds. We shall preface our remarks by saying that there is no forgiveness for sin, and when we say or make that statement, we must state that to sin is to violate the law of nature. As far as we understand nature's laws or as we, in other words, understand our creed, we claim that those laws are immutable and cannot be violated without producing the natural effects of the causes put in motion. Therefore, the theories that have been before the people on the earth plane for generations, that by the shedding of blood, whether it be of an animal or of a man, you could wash away the sin that man had committed, is impossible, and we regret that in the past men and women have lent a too ready ear to theology of that type.

The laws of nature are immutable; they operate to-day, to-morrow, and for ever; they are always the same, and if you as an individual violate any of those laws, then you as an individual must pay the penalty. The question may appeal to some, "Is there any escape for those who

may repent, who may confess or may repent in tears it might be?" We claim that there is no escape from the consequences of sin. There is no redress, there is no atonement. The only escape that is before mankind now or at any other time is in action. If you wish to escape the results of sin, or in other words the violation of nature's law, then action is the only way, and that action is to cease sinning. It is the only cure, it is the only escape. Take for instance the drunkard. He comes home, and in a repentant mood he confesses his sin and promises those in the household that never again will he do the like, and they, out of a fulness of heart, out of that love which is born in them, say they forgive him. Yes, they forgive, but does that stop him, does that save the man, does that alter the drunkard? No. He will go back to his dens, and seventy times seven he will come home again and confess and repent as he did before. Where, then, is the advantage, where is the benefit of confession and repentance, unless he puts it into action? And that is the keynote of what we wish to draw your attention to this evening.

In the past there has been too much lip service, far too much theorising, and too little of the practical. You are pioneers in the forefront of an army which shall yet sweep the earth clean of the theological cobwebs that have gathered around mankind and his destiny through misleading teachings. We do not forget those early pioneers who stood to their fate, and in the midst of persecution stood hard and fast. It is through their teachings that you have been drawn together this evening. It is through their teachings that you have, to-day, throughout the length and breadth of the whole world, on hundreds or thousands of platforms, men speaking forth the same glad news, telling people that they have been misled, that they are on the wrong track, that they are in a blind alley, a cul-de-sac.

We want to say to you, friends, that we come back to you people who are pioneers; we come back to enforce upon your minds that it is by action that you will force the people throughout the world to understand and realise that you are really in earnest. It is not by calling yourself a Spiritualist, by calling yourself a free-thinker, or by calling yourself one of those who has entered into the new movement that you will impress anyone. "By their fruits, ye shall know them," and to-day the world stands watching and gazing on you people who call yourselves Spiritualists. They stand amazed throughout the length and breadth of the world to-day, and all are watching you. Their eyes, the eyes of the world, are focussed upon this Movement, and why? Because of the teachings? Yes! and because of the results of the teachings that have been given from the same platform in the past.

People to-day are beginning to realise that this movement is not only a movement set up for some people, as it were, to make a profession of. They realise that this movement is not set up for the curious ends of a few individuals. They are beginning to realise by the personnel that has come into the movement, that there is a drawing power somewhere, drawing souls into the way of light and revelation, showing them the true pathway. Many on this earth-plane think they have been sent to manifest here but a few years, and that they then quit this earthly plane and pass into oblivion. No, friends. Nature's law never operated along those lines. Nature's law never created anything that has had to serve a purpose without finding another purpose for it to serve. If you who, to-day, have the world at your feet, so far as religious sentiment is concerned, holding the future of religion in the hollow of your hands, will but realise your position and act straight-forwardly this time and all the time, you shall yet live to see that nature's law contains much more, will reveal much more



to you than anything that as yet been revealed unto you.

Evolution is a great principle which has caused a great controversy time and again. We feel sometimes that we would like to speak to you on this question of evolution, but so many conceptions have been set afoot regarding it, that to-day we question very much if you would find that many people who call themselves evolutionists would be agreed as to the proper meaning of the word. Certainly you would not find them agreed regarding all the pros and cons of that controversy. We hold that the laws of nature are evolutionary, and that by evolution all shall yet be revealed. By the revealing of nature's law, all shall yet be made clear unto the sons of men. Why, we say, if it were the case as we are sometimes told it is, that you only come into this world to serve a purpose here, and when the time comes that your organism, the machinery that works within you is done, that you are laid to dust, that dust thou wert in the beginning, we are told, and to dust thou shalt return; we have no doubt many of you will explain the point, that in the words of St. Paul, "dust to dust thou shalt return," was never spoken of the soul. Truly, friends, and yet we reiterate those sentiments. But while we again place before you the words of St. Paul, we go further, and say that there is no man or woman in this room this evening who has ever seen another man or woman with their normal senses. That which you see of your friend is only an organism, is only a body of clay, brought into existence because it was necessary that the spirit which dwells within should operate on a material plane, and, therefore, it had to be clothed in a material body. When the time comes that you (and when I speak of you, I speak of the inner man, the real man) are finished with your earthly trials and troubles and have come to the end of this the first conscious stage of your journey through eternal life, then we say the body which was used to manifest in a given condition is put aside, and returns once more to the earth from which it came. The soul, your spirit, goes forth into the other sphere, and there, clothed with a body that is so constituted that it meets the necessities of that sphere, it continues again on the journey through eternity which we hear so much about, but regarding which many of us fail to comprehend or understand. There are in this world of yours a great many people, disciples so-called, who do not understand why they are here and do not seek a reason. They are content. They are satisfied that they are here and have so far been placed in what you might term a comfortable environment, have the best this world can give unto them, and by giving them learning (which they have received at the hands of men because they were in such an environment) are able to slip through, or come through, this life and feel they have lived well.

The question then arises, friends, is it possible that these men, who have thought not of the world to come, who have thought no further than the earthly plane, that these men shall find themselves on awakening in the spirit spheres in the same mental condition that you men, who have studied this question, who have become students of the laws of nature, who have tried to understand from whence you came, what you really are and whither you are going, shall find yourselves? Can the change called Death alter the lethargy of these people in the twinkling of an eye? Can it lift them out of the morass into which they have sunk? Nay, friends, it cannot. The point is, that here and now you are mentally training yourselves for the position that you shall occupy in the world that is yet to be yours, in the life that is yet to be yours, and we say again that it is not only fair speaking, not only by voicing good sentiment that you are going to find yourselves happy in that condition, but by actions, by deeds of kindness. These are the things that are going to place you in a condition in the next world superior to those who may call themselves your superiors. Remember, friends, that this question of superiority does not operate in the spirit realms in the same way as it does on your earth-plane.

We find on your earth-plane that if a man does not possess plenty or sufficient of this world's wealth to raise him into a certain social status, then he is looked upon as one of the lower or poorer classes, and we find that an idiot may, through death, inherit millions of pounds and be raised on a pedestal to dwell as one of the superior classes

of the community or country. We say, friends, that there is nothing of that condition appertaining here in the spirit realms. You shall find yourselves on a level so far as positions are concerned, but you shall be graded also from a spiritual standpoint. By the mental qualifications, by the development of your mental qualifications, you shall be graded, added to which of course we must say by your actions and deeds on earth, because we want to preach to you, friends, that yours is only a primary school of existence where you are sent to gain experience in order to fit you for the other life that is beyond what some people term the veil. There is no dark valley, no hidden gulf between the world and your world. We stand with hands outstretched and we feel we are in touch with the world of clay just as much this evening as any of you are.

We stand here and we tell you people that there is nothing whatever between the realms of spirit and the material plane on which you dwell. We say again, friends, there is no such thing as that atonement whereby you save some and damn the rest. We come this evening to place before you our case as plain as we can, and insist that there is no escape from punishment if you have sinned or violated the laws of nature, morally, religiously, or physically, because physical sin is as much a sin as any other. We speak to-day of sin in the world, and when you speak of sin you speak of something that has been committed against the moral laws of the country, and yet the moral laws of the country are all man-made laws. All are man-made laws, and so far as God is concerned, so far as the Great Supreme Intelligence is concerned, that which you call sin may not be sin in the light or in the sight of God.

It has been said, and many of you have been taught that you might go on sinning right up to the eleventh hour then throw down your weary burden and ask forgiveness. We ask in the name of the Great Holy Godhead that you shall once and for all cast aside all those theories and go forth realising you are an actual spark of the great governing power, and repudiate this throughout the earth-plane. As you live daily you are leaving a track behind which someone shall follow in your wake, and somewhere, some time, and somehow, you shall once more be merged into that great light and that life from which we say you originally came, and to which we feel that you shall once more return.

Some people are only now beginning to see that in the past they have been led along the wrong pathway, but in the recent chaos that has taken place, and in the turning of the recent war there has been a rude awakening. Millions of young lives who walked boldly for honour's sake, in the cause of liberty and freedom of the country they belonged to, have laid down their lives. Are the spirits of those young lives to remain out of sight of the earth-plane? Are they going to stand by and allow the same thing again? We say, friends, that we, by the great forces operating through those young lives, will yet cause within your world a mental revolution that shall shake the world from end to end, but we will avoid that which is spoken of as a blood revolution. We will run this old "bogy" to a finish, and we feel that the time has come when you people on the earth-plane must swell the numbers, must join in the chorus and with your help and the help of God, we see that victory is in sight.

—♦—  
**DESIRE** joy, and thank God for it. Renounce it, if need be, for others' sake. That's joy beyond joy.—BROTHERS.

MAN'S reason is a reflex of divine truth, and would remain divine in man, but it becomes perverted by material animal desires and self-will through intellectual predominance.

THERE is no vacuum in nature, hence we cannot destroy a vice. As a vice disappears, it is replaced by its corresponding virtue.

TRUTH lives to bury the false as it dies.

WE can all look back and see how foolish we were, but few will admit how foolish we are.

LEARN to keep silent and to listen. We waste our own time and another's time when we talk at the time we should be listening.

WEIGH well every thought; guard well each thought for a word once spoken, even in solitude, can never be recalled.



## Revelation.

Six Articles by A. L. Wareham.

### V.

WE need to-day a concise body of teaching, founded on facts, whether ascertained by the physical scientist, biologist, psychical investigator, moralist or in any other rational way; this body of thought should contain and preserve all that is good and uplifting coming from any and all sources. In place of fallible authority, we need to base our doctrines on experience of the physical and spiritual.

But even our experiences do not always lead us to the truth, for our judgments are very fallible, and we often arrive at wrong conclusions. Our intellects are never entirely dissociated from our emotions and desires. Appearances are not always realities. Our minds require constant development in order to attain to a nearer realisation of eternal truth. What appears true to-day may, in the future, be seen to be but a temporary aspect of things. To the great majority of people, the outward form or manifestation is the real thing, but a psychologist knows this to be appearance and the reality to be unknown. Only a very few are enabled by intellect, intuition and spiritual development to penetrate in a small degree to the underlying reality. So long as doctrine enlightens and uplifts, it is leading us towards the truth; but when it confuses and obstructs it should be displaced and buried as a thing of corruption.

If the origin of Christianity is to be studied, the same methods should be used as are used in the study of the origins of any other religions. This is undoubtedly a difficulty with us who have been brought up in the orthodox Christian faith, but it is the only way of obtaining an approximate idea of the facts and truths of the subject. The history of religions is the history of the gradual unfoldment of divine law to the view and cognisance of humanity, as regards life and behaviour, spiritual powers and conditions, and the fundamental principles of existence. The presenting and inculcating of the inspired ideas and conceptions have been attended by forms of organisation, art, ceremony and worship. The unfoldment occurs by a process of evolution, the new growing up out of the old. Some things are selected; others are rejected. Some things are brought into a fuller light, and fresh combinations are made. It is not otherwise with Christianity; and although we believe it to be the highest revelation and presentation of spiritual truth commonly received, like other religions it owes much to what preceded it. Around the pure simplicity of the teaching of Jesus, there rapidly accumulated doctrines more or less corresponding to the doctrines of other religions and schools of thought which were prevalent at that time. Many of these, which may have appeared necessary and expedient then, are obsolete and misleading now. Our age needs the relinquishing of much of the teaching of the orthodox churches, and in places the assimilating of the facts that are continually coming before us from all quarters, historical, psychical, scientific, etc. The place of Spiritualism in the matter should be central and fundamental, but we must not fall into the error of neglecting other aspects of religion.

Spiritualists are well aware that inspiration is not necessarily infallible, and this should be made plain to our orthodox friends, who are not in such a good position to judge and understand the nature and limits of inspiration. We do not believe the gospels to be infallible accounts of the life and teachings of Jesus, although the writers may have received some degree of inspiration. Indeed, the fuller they are of Christian passion, the more careful we should be in accepting them as reliable history. The evidence of a devotee is seldom as reliable as the evidence of a dispassionate witness. The inconsistencies which exist between the statements of the various evangelists prove their fallibility. Critics say that materials for a reliable life of Jesus do exist. The outlines given in the Gospels are so hidden by the colouring of emotion and purpose, and distorted by enthusiasm, that they cannot safely be made out. In spite of the apparent difficulties, however, it is most probable that we can get a fairly reliable conception of the life and

teachings of Jesus. Similar difficulties occur in the case of Buddhism. Mr. Rhys Davids says, "There was certainly a historical basis for the Buddhist legend, and if it be asked whether it be possible to separate the true from the false, I would reply that the difficulty, though great, is apt to be exaggerated. The retailers of these legends are not cunning forgers, but simple-minded men, with whose modes of thought we can put ourselves more or less in touch; we are getting to know what kind of things to expect from their hero worship and religious reverence, and delight in the marvellous; and we are not without information as to what was and what was not historically possible in the fifth century B.C. in the Eastern valley of the Ganges. Scholars will never become unanimously agreed on all points, but they will agree in rejecting many things, and after allowing for all reasonable doubts, they will agree that there still remain small portions of the narrative whose existence can only be explained on the hypothesis that they relate to actual events. I would maintain, therefore, that some parts of the story, few indeed, but very important and sufficient to throw great light on the origin of Buddhism, may already be regarded as historical; other parts remain, which may be altogether or partly fictitious."

What Mr. Rhys Davids says of Buddhism would apply with perhaps equal truth to Christianity. The writings of Paul are the earliest Christian writings that have come down to us; but Paul was not an eye-witness of the life of Jesus, nor did he hear his teachings direct from him while Jesus was in the flesh. The authors of the Gospels were in the same position, but they incorporated the accounts of eye-witnesses, though they were mingled with traditions and sayings less authentic. Paul appears to have been in direct spiritual communication with the arisen Jesus at intervals, from the time of his conversion onward. Just how close the relationship between them was we cannot say; but it was sufficient to alter the whole course of Paul's life and thought. He knew the doctrines of the Logos, the Christ, etc., and did what had been done many times before in somewhat similar cases; that is, attached the doctrines he believed in to a personality, whom he placed above all other human beings, and believed to be God.

It was Paul's larger outlook and cosmopolitan mind which led to Christianity becoming a world religion, instead of the dying faith of a small Jewish sect; nevertheless, Paul is answerable, with others, for adding doctrines to Christianity which were not taught by his master. We can depend on the synoptic gospels for a more reliable account of the teachings of Jesus, and of his life. The teachings were of such a character that they could not be easily imitated or altered to any great extent; and they evidence an unique personality. Still we cannot be positive, even in the case of his reported sayings, and few of them are entirely undisputed. Unlike the sayings of great philosophers, those of Jesus were not so much of a highly intellectual character, but rather of a simple nature, appealing to the emotions and sentiments, and containing great ethical and spiritual truths. His teaching was equally good and fitting for all classes and ages, and through it we may gain an idea of his life and character. If he has been idealised, that, on the whole, should prove a benefit to humanity, and tend to lead it to higher planes of life. We may with fair certainty believe that the Lord's Prayer was given us by Jesus. That and the Sermon on the Mount serve as a nucleus to the whole teaching and religion of Jesus, and they are as useful, necessary and uplifting at the present time as when they were first uttered. We cannot afford to lose them. Without the spirit breathed in them humanity would be in a sad way. For ages before the birth of Jesus the great spiritual truths had been seen in part by some, but the essentials were concisely and beautifully put by him, as they had never been put before. The God of his ancient progenitors had been a terrible being, with many of the worst human qualities, delighting in war and vengeance. The psalms of David were a very mixed lot, many of them expressing great and beautiful thoughts, intermingled with others of a horrible and debasing nature. With Jesus, God and His laws were beautiful and full of love; there was nothing of the harmful infirmities of human personality. He was Our Father, in Heaven, a place of love and bliss, and Heaven was not only far away, but within ourselves. God within us, so that in



praying to Our Heavenly Father we call on our own better natures, as well as on the Universal and Eternal Spirit. And in hallowing His name, in worshipping and glorifying Him, we, in all humility, raise ourselves, and unite with the rest of His children in adoration of the incomprehensible whole. We long for the recognition of God's laws throughout the earth, and the establishment of His kingdom in the hearts of all. We desire the necessities of life, without injurious indulgence, and a loving mind which forgives readily, even as we ourselves wish to be forgiven, and to be at peace with all. When tempted and tried, we ask to feel the presence and help of the Source and Sustenance of All, and to be led in conjunction with our own efforts, out of all evil. And for this we praise and glorify the Infinite Almighty Being, in Whom and by Whom are all things for all eternity.

Goodness or virtue consists in our feeling, thinking, and acting in harmony with the Laws of Being, the Divine Will, as it is more frequently named. The paramount duty of man is to place himself on the side of that Will, in submission to its dictates, and to actively strive to co-operate with it. We should strive both for personal progress towards perfection and for the upliftment and welfare of all others. The love of the law which was so strong in the Jews had led the most devout of them towards a more spiritual conception, and Jesus advanced far beyond the literal rendering of their sacred books, and opened up to view a conception of the Kingdom of Heaven on earth. He broke away from the idea of isolation and temporality, and taught us to seek oneness of purpose with the Father. God's laws have sway, not only in the visible, but equally in the invisible world.

Jesus undoubtedly had a profound sense of the importance of his work, and felt that he was specially gifted for it. If some of his reported sayings were actually uttered by him, it seems that he was to some extent misled into an exaggerated and incorrect opinion regarding his mission and himself, for he never carried out what was expected of him as the Jewish Messiah. But it is quite possible that his words were misunderstood and misinterpreted, both in this matter of messiahship and his claim to be in a special sense "The Son of God." We believe we are all children of God, and the more closely we live in harmony with God's laws, the better children we are, and the closer our kinship. In this sense we believe that Jesus was "The Son of God."

[TO BE CONCLUDED.]

## Let Us Not Fear Death.

Rev. H. W. B. Myrick.

I HAVE no fight to make on the churches. They have done a great amount of good. For years I preached in the Christian Church. We comforted people, urged them to better living, and helped make the world better. But Spiritualism can do more than comfort us—it can assure us.

The churches believe in immortality of the soul, but they cannot prove it. All the preachers and the mitred priests cannot prove there is a future life. They believe it but cannot demonstrate it. Christians have hope, but Spiritualists have certainty. Christians span the gulf of death by a gossamer bridge of faith. Spiritualists have extended a solid structure of facts and knowledge across the chasm.

Spiritualism has torn the sable robe of mortality from the fleshless shoulders of death, and enswathed his emaciated form with bright and shining habiliments of beauty.

Spiritualism has turned a searchlight on the gaping mouth of the tomb, seeming to lead to the bowels of the earth, and in its illumination we behold that it is a star-gemmed gateway beyond which lies "sweet fields arrayed in living green," and mansions "not made with hands, eternal in the heavens."

Death is not an iron door that closes, but a pearly portal which opens.

Death is not a rough and rugged road that goes nowhere, but a royal pathway that leads to fields of infinite progress and homes of unimaginable splendour.

Death is not the end of a poor pitiful dream, but the beginning of a gorgeous and splendid reality.

We just move from this state of existence into a higher condition of life, but we do not lose our identity or our conscious memory any more than we do by moving from Kansas to Iowa. We are exactly the same persons on the other side of the grave that we are here, and we continue to learn and progress there the same as we do here. And Spiritualists teach that death does not fix the state of any man, that "as the tree falls so shall it lie." We do not believe that death "seals" any man's doom, as the saying is. We say that "the door of hope is never closed against any human soul, either here or hereafter." We can repent and reform as well in the next life as in this, and the incentives to better living are more powerful there than here.

Erasmus Manford, the Universalist leader and preacher, used to say: "One glimpse of the glory world will do more to turn men from evil than all the sermons that have been preached since the day of Pentecost."

It is even so, and we Spiritualists hold that under the healing and beautiful influences that prevail in the spirit world all human souls will at last be redeemed from the power of evil and become part of the purity and love of God.

Spiritualists are filled with sorrow when a loved one makes the change called death, because we are human, but it is not a morbid hopeless sorrow. We know they are still alive! We say with Bulwer Lytton:

There is no death! An angel form  
Walks o'er the earth with silent tread.  
He bears our best loved things away,  
And then we call them dead.

There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in heaven's jewelled crown  
They shine for evermore.

Nettie Pease Fox told this story: A young mother lay dying, but was unaware that the end was so near. She had a little girl of tender years, and the child learned the truth by hearing her elders talking outside the sick-room. So she ran in and put her little face close to her dying mother's, and said:

"Mamma, are you afraid to die?"

The mother gave a startled glance, then drew the little face to her and kissed it. Then the child prattled and said:

"Don't you be afraid, mamma. Just shut your eyes in the dark, and when you open them it will be all light!"

Blessed thought! We are walking in the shadow here. This is in the dark when compared to the glory of heaven. And death is only a sleep. We shut our eyes in the dark, and when we open them it will be all light.—

Slow-footed years more swiftly run,  
Into the goal of the unsetting sun.

"PROGRESSIVE THINKER."

## A Challenge.

THE following letter appeared in "The St. Helens Reporter" for February 27th. We hope it may lead to further publicity.

"Sir,—I have no desire to ask you to re-open your columns to discuss the question of spirit return, which, through great courtesy, you but recently allowed in a remarkable, full and most impartial manner, but I do ask you to indulge me with a small space to reach the ears of my fellow townsmen and the public, with a matter which is more to me than life, i.e., honour and character. I read in the Press, that a certain Mr. F. R. Oliver, at Griffin's Picture Hall recently, made an attempt to be smart and funny to an audience of about 18; but he floundered and wandered over so many matters to the disgust of two intelligent gentlemen (non-Spiritualists) that they left the hall. I have had over had over half a hundred years knowledge of spirit return, and now throw out a challenge to this Mr. Oliver, or any other defaming representative of the great, reverend, or only a tiny atom of divinity, to come in public debate in Griffin's Picture Hall at any time they may feel disposed.—MAURICE EVANS DABBY, 81 Rigby Street, St. Helens."



## Atlantis Rediviva.

### The Story of the Lost Island.

Richard Phillips.

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[CONTINUED FROM LAST WEEK.]

January 9th, 1907.

I, MELANTO, greet thee. I was not able to continue speech with thee the night I first came. This way of talking is so strange and different from anything I have hitherto known, but already, as thou perceivest, I am become a readier writer.

I have asked, and been told that our island sank about 14,000 years ago. Our knowledge of the world outside our island was very slight. There was very little intercourse between us. I never saw a foreigner in all my life. We seldom crossed the seas to the neighbouring countries, having all we desired in our own land. I never heard that we had ever invaded any other country, or been ourselves invaded. I do not think that the shipping of that time would have been equal to the transport of armies.

We had the year and the month, but no period like your week. We lived to the age of sixty or seventy, seldom longer. We were not longer or shorter lived than other people.

Looking back, I do think that we had some things which the nations of our day did not possess. We had a better system of land culture and a better arrangement of property. There were no large landowners amongst us, the land being fairly divided. The king had not power to do as he willed, but was assisted by a council of able men without whose consent nothing important could be done. The king's son usually succeeded his father, but if no son, then his next of kin. We had no female sovereigns. Melk was our word for king. We had no written histories of our country, only traditions. We had instruments of music, some with strings, some that were made to be blown. We had little singing.

We cultivated the vine and made wine. Drunkenness was not infrequent amongst us, but it was counted a disgrace. We had the punishment of death, which was inflicted by——

I must stop. My power is exhausted, but I will gladly come again if you desire it.

January 19th, 1907.

There is one more who would be glad to talk to thee. I am the man with whom thou heldest friendly speech. Verily, I have found delight in converse with thee. Melanto, of Atlantis. I found my power gone before I had finished my speech with thee.

I find that my power is less than I imagined, therefore I will not trouble thee further. May peace rest within thy heart. Melanto greets thee and thy companions.

Fare ye well.

January 20th, 1907.

I am Melanto. I came last night when the power failed me. I will answer your questions as far as my memory serves me.

Our houses were built of wood chiefly, but some of stone. We believed that at death the spirit went into a place which we always spoke of as below. We thought it would be better there for those who had done well here, but we did not believe in any place of torment. We always buried our dead. We had the death penalty. It was by having the head cut off.

The women with us held a higher position than they do in Eastern countries at the present day. They were not secluded or condemned to wear veils or forbidden to mix with the other sex. I believe we were all of one race, but we spoke languages which were not quite the same. We were all probably derived from a common source. We thought we had originated in the land we occupied, and did not trace ourselves to any other people.

March 22nd, 1907

I salute thee. I have heard of thee. Let me hold a brief speech with thee.

I also am from the sunken Atlantis. I am a man, and my name is Halvis. I perished when the island sank, being suddenly overwhelmed. I was then nine years and twenty. My father also perished with me.

I once left the island in one of our ships, but we did not go ashore at any place. We saw a land to the west of us and we saw people on it. They were not of our race and we feared them for they seemed hostile.

When we came hither we were cared for by friends who had preceded us, and they did much for us.

I have no recollection of having seen anyone either from the east or the west on our island. My beautiful Elato has told thee of our life. We were better off than many of the nations, having no fear of invasion. We had our quarrels among ourselves. Now I retire. Again I salute thee.

May 28th, 1907.

I am Malodas. Have I your permission to write? I am a woman of ancient Atlantis. I have heard that some of my people have conversed with you. I lived long before the island sank in the sea. I loved a man who wished to marry me, but my parents were not willing. I, therefore, took poison and died rather than be married to another. I was not twenty. I did wrong. I should have faced the difficulty and found some other way out of it, but I was too young to reason in this way then.

Now, I have heard that you would like to have some information about our people. We were all one race, but our languages were somewhat different, not easily intelligible one by another. I could write the characters. I should like to tell you what I think of your modern life. I think it is too full of noise and motion. You are like ants in an ant hill, or bees in a hive. You work too hard. You think you can do wonderful things, and you can, but they don't make you any happier or better. Some of these things are very curious, but we don't think highly of them. Our life was much simpler and, I think, happier.

We had no slaves; we tilled the ground and gathered the fruit.

When I passed out of the body I was taken by friendly spirits who showed me my error. I was in a very miserable condition. I followed their counsel and gradually grew out of that state into a better.

My power leaves me. I hoped to tell you more, but I find this harder than I thought. Let me come again and I will tell you more.—Malodas.

January 25th, 1907.

Charles Clayton. They have told me that they were an agricultural people, having fixed habitations, and living under a monarchical government. They had numerous towns, but they were not large. They were polytheists, but held that Alala was over all the other gods. As their land was entirely submerged by the sea they naturally cannot point us to the evidence of their ancient civilisation. I think it quite possible that this civilisation may have been somewhat in advance of that of the Asiatic nations of that day, but I don't suppose that they were much ahead of these peoples in the arts of life. Their insular position was some advantage in protecting them from being overrun by Asiatic hordes, though it could not save them from quarrels amongst themselves. It would not be reasonable to expect them to be in possession of any secret knowledge, or that they had anticipated the inventions and discoveries of the present day. I thought you would like to have this from one who had been interested in their story.

E. M. December 2nd, 1918. This sudden destruction of a whole continent, for such it was, with all its inhabitants and their works is probably the greatest catastrophe in the history of our world. Your friends have described its unexpectedness and suddenness in a way that leaves nothing to be added. You may trust implicitly what they have told you. I was present at nearly all their visits to you, and was able to converse with them. I have much pleasure in testifying to the genuineness of these revelations, for they are nothing less.



## Morse Memorial Fund.

## PRIVATE SUBSCRIPTIONS.

	£	s.	d.
Previously acknowledged .....	157	4	7
Walter Jones, Esq., J.P., Stourbridge (Proceeds from Sale of Pamphlet, "Is Spiritualism a Religion?") .....	40	0	0
THE TWO WORLDS Publishing Co. Ltd., Manchester, per Mr. E. W. Oaten, Secretary .....	10	0	0
Mrs. E. Lincoln, London .....	4	0	0
Collected from Friends, 9/-, and Proportion of Profits, Temperance Hall Meeting, held Jan. 20th, 1920, 21/-, per John G. Wood, Esq., Birmingham .....	1	10	0
Mr. Geo. H. Elvidge, Cardiff, 10/-; Mr. J. Attwell, Cardiff, 5/-; Mr. Knight, 4/-; Mrs. J. Barnstable, 2/6; A Friend, 1/-; per Mrs. J. Barnstable, Canton, Cardiff .....	1	2	6
H. Main, Esq., Alum Bay, I.O.W. ....	0	3	0
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## SUBSCRIPTIONS FROM SPIRITUALIST CHURCHES, UNIONS AND LYCEUMS.

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Marylebone Spiritualist Association Ltd., per Geo. Craze, Esq. ....	10	10	0
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†Peckham Spiritualist Lyceum, per R. Boddington, Esq. ....	0	5	

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\* Permanent Memorial. † Miss Morse's Benefactor.

Further donations will be gratefully acknowledged from Mr. John Jackson, Hon. Treasurer, 30, Buxton-road, N. Mills, near Stockport.

SHOW "THE TWO WORLDS."—If readers would only let their friends see THE TWO WORLDS, the journal itself would generally do the rest. A friend of my own writes: "I placed an order for THE TWO WORLDS to be delivered to me one week after I had seen your copy."—E. C.

ALL my sorrow over the passing out of my beloved husband has been changed to joy. Never again can I know loneliness, gloom or sadness. The whole universe seems to me to be radiant with life, and my pathway, which I thought utterly desolate as if descended toward old age, now seems an ascended highway to Glory Infinite. Though scorned, sneered, and Church and School condemn, your dead are alive; you may commune with them.—ELLA WILCOX.



## The Historic Jesus or the Universal Christ?

L. Hewitt.

ADVERTING to Mr. Halestrap's reference to my article of January 30th, I can say with him, and without flattery, that I, too, am an unread old man, well on the road to fourscore years, and still conscious of an immense burden of ignorance. But this old man, as Spiritualists all know, never was and never can be me. The "I myself" never knew, and never will know, old age. This "I myself" tacitly denies old age. This is the secret why women, and men too, do not like to be called "old," and also partly the reason they spend so much attention in adjoining the outer casket containing the jewel of immortality, or "the soul, if you will, that, secure in her existence, smiles at the drawn dagger (of death) and defies its point."

And now I will proceed to inform my friend—if he will permit me to call him so—that I have long ago come into touch, or I believe I have, with bright spirits who have departed this earth-life ages and ages ago.

I feel it to be a great comfort, pleasure, and help to sit at their feet and be illuminated by their wisdom which I believe to be real and abiding, and, as I receive, so I give forth, that others may have bread to eat, and not a stone. I have already dealt in a general way with our friend's questions in a number of contributions commencing with the 14th February last year, and subsequent dates, and I have no desire now to re-traverse the same ground. As those contributions, however, may not appeal to him as satisfactory, I will ask the Christ of the New Testament to answer two of his three questions, viz.: 1. "Do I reject historical narrative?" 2. "Do I accept peccability of man?" 3. "Do I ignore the perfection of Christ?"

In Luke xviii. and Matthew xix., we read that a certain ruler approached Christ with the question: "Good Master, what shall I do to inherit eternal life?" The reply came swift, clear, emphatic and without circumlocution: "Why callest thou me good? none is good save one; that is God." The peccability of both Christ and man is thus answered in the affirmative by the highest authority, namely, Christ Himself. This repudiation of perfection is in strict accord with the teachings from the higher spheres. It is revealed that there are orders of exalted beings above and beyond the highest angels, and that those mighty ones are the glory and perfection of the angel; while the angels are the glory and perfection and fully-evolved measurement of the man-woman. Also, that the human kingdom is the perfection of the animal kingdom proper, and the latter the perfection of the vegetable kingdom, and the vegetable the perfection of the mineral. And thus there are degrees of perfection, and yet everything, each after its kind, may be said to be perfect and doubtless fulfilling some useful purpose in the great and mighty scheme of things. Finality in any direction would ultimately result in monotony, stagnation, and death. It is in reality one eternal scene of change; that is to say, joyful and useful activity, or progress in the development of our varied gifts, both mental and spiritual, right along the line for ever. It has been revealed to me and others that there is no state, sphere, heaven or mansion in the hereafter wherein or whereon it can be affirmed. "Hereunto have I come, but no further can I go." There is a beyond to every state, and with each state fresh worlds to explore; so that fatigue, lassitude, and weariness are unknown. Nothing less than this would or could satisfy that inward urge and aspiration of the spirit or soul in its eternal path of progress from depths to heights, from heights to altitudes; yea, from one eternal scene of change and glory to another.

Reference to the question, "Do I reject historical narrative?" opens out a theme so far reaching that any attempt to deal with it would only result in the usual babel of tongues. Historians, like doctors, are not infallible, but often disagree. My reply to our friend's query is, "No and yes." A paradox, if you will, but there can be no true definition without a paradox. It all depends upon the nature of the narrative, and the facts of evidence sustaining it or otherwise.

Mr. A. L. Wareham's article of February 20th deals with Biblical narrative in a most lucid, fair, and sympathetic

manner, at which no broad-minded Christian would take offence, and I would advise all new-comers into the movement to read it carefully.

Bishop Wilberforce, who has joined the family of God's children in the spiritual world, has left on record the fact that the true mystic Christ, in germ, is in every one of us. If spiritual things are only spiritually discerned, there must of necessity be in every man a sphere of perception quite above his natural faculties; that is, a spiritual consciousness capable of receiving and comprehending the more vital realities of our being. This perceptive faculty is obviously not given to us perfect and mature. The kingdom of heaven is within us, the Divine Logos. This Divine principle, he affirms, was not even perfect or mature in Jesus, but had to grow and increase.

Yes, Christ in his swift and direct reply to the ruler's question, disclaimed perfection for himself and all mankind. It is the Divinity within universal humanity which, when ignored by the lower personal selfhood, or natural man, becomes the crucified Son of God in the flesh. But a period arrives, either here or hereafter, sooner or later—the sooner, the more swift will be our ascent—when the Divine germ, or Christ in embryo within, matures; then, the natural faculties become elevated and subject to the Master Christ, whose right it is to rule. As the natural degree becomes elevated to the higher degree, so the higher acts on the lower, and thus the lower becomes illuminated from within by the Divine light which lighteth every man that cometh into the world.

It will be noted that our friend has described me as a "budding philosopher;" so in order to maintain this reputation, it is my painful duty to remind him that his ironical affectation of ignorance and humility looks too much like personal conceit.

Another little point I omitted to mention in a previous paragraph was the Master's command to the ruler, viz., "Sell all that thou hast, and distribute to the poor." If my questioner has not done this already, and he intends to sell out, I hope he will kindly remember me—one of the "new poor," made poor because of Christian warfare. I ask this favour, because I am in need of a new set of false teeth, and not an old set of false ideas "pinched" from the dustbin of a bygone age.

### Fruitage.

THE lot of flowers is to bloom and bear fruit of their kind; the common lot of man, to grow by joy and grief of mind. Some strange ones bloom and bear in fields uncared for and unkempt; so earth's fair flowers, the children, take as dews the tears they have wept; and morning draws them from our "poor protection" unto fairer lands, where lo, they're clasped and gladly held by loving angel hands.

As better grow the flowers watched over by our closest care, so better grow the children kept and cared for "over there;" no burning summer heat, no autumn's chilling blast, but just the love that's pure and good, around their lives is cast. By love uplifted there, and held by truth in charming grace, the "child of your affection" is now waiting in its place.

Look through your tears and past the cloud of sorrow, grief and gloom. The frail stalk now lies withered in the darkness of the tomb; the flower has been taken to the care and guidance sweet of those who long, with patient trust, their loved of earth to greet. Unfolding in that realm of love and life they watch and wait, until we, too, shall join them in that divine estate.

As withered leaves to memory bring back scenes long past, so thoughts of those who've gone hold them unto the last. They live within the realm of our own soul and love; and death, like winter, hides much we shall see above. So we will smile, 'mid autumn tears and winter gloom, for dear ones live and love triumphant o'er the tomb.—JOHN WILLIS RING.

ONE can judge a man more surely by what he says of others than by what others say of him.



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FRIDAY, MARCH 12, 1920.

## The Elimination of the Human Element

IN a racy article by Mr. David Gow, the Editor of "Light," which appears in a recent number of "Pearson's Weekly," the writer says: "I believe that some kind of mechanical instrument in the way of a psychic telegraph will yet be invented," and proceeds to show the possibility thereof by allusion to the "dynamistograph" experiments of a few years ago. Herein we believe lies the great problem of the future; the invention of such an appliance would do much to put the revelations of the spirit-world upon a sound and unbiassed foundation.

Every experienced Spiritualist has long since realised that communications are tinged more or less by the mental idiosyncrasies of the medium through whom they are obtained. Given a medium who is a pronounced Rationalist, or Eyangelical, the messages may be biased (not necessarily perverted) by the habit of mind of the medium. Hence the careful investigator has realised the necessity of studying his medium as well as the phenomena themselves, and to make the necessary allowances to subtract the medium from the message, since the predilections of the former often tinge the latter. It is, of course, one of the things one ought to expect in the very nature of the case, and the true investigator learns by experience to distinguish this element as easily as he would notice a "fishy" fork at a restaurant.

Now, however, that the churches are taking the matter up, and there is a tendency to hold seances in ecclesiastical surroundings, and through the mediumship of those whose minds have been trained in a theological groove, there looms before us the possibility of such minds bending the message into congenial forms and phrases. The same applies of course, to the iconoclast and materialist, and we are of opinion that much of the controversy at present running through our columns revolves around this important point. In consequence, the well-balanced mind is loath to run to extremes. Of one thing we are very sure, viz., we have not yet received the whole of the spirit-message, and—valuable as may be the long series of communications now finding publicity—it will be many decades before the clear-cut, unbiassed facts of spirit-life are before us.

Our experience has shown that messages received through a table, planchette, or other such appliance is many times more reliable and trustworthy when the article is moved without human contact than with it. Hence, there must always be considered the amount of discount to be allowed for the medium's habit of thought in computing the actual value of automatic writings, etc. We have found, for instance, that with non-contact phenomena it is almost as easy to obtain full names and addresses as to get mere platitudes, which is contrary to the usual mediumistic experience. Some years ago we conducted a series of experiments, in the presence of a strong physical medium, with planchette. The instrument, with a book upon it to

give weight, was placed upon a large pad (like a blotting pad), and the sitters joined hands round—no hand being within three feet of planchette. Rapidly and firmly the instrument was moved in full light, and scores of autographic signatures of deceased persons were thus obtained. The amount of evidence of identity obtained in a few sittings was enormous.

Dr. Crawford has shown us that, of course, there probably is contact of a PSYCHICAL kind, but this being largely non-rigid, whilst it may convey purely mental influences would probably inhibit nervous and muscular reactions. Whilst, therefore, we may never in this world obtain results which shut out the human element entirely, nevertheless every effort should be made to check results obtainable through ordinary mediumship by some automatic recorder.

Our position is perfectly clear. We are not adopting an attitude of "pro" or "anti" anything. We are searching for WHAT IS TRUE, entirely heedless of whether it supports the Christian or the materialist. Either of these, if honest, will be glad to drop all or any of his opinions and beliefs thereby he attains appreciably nearer to the facts and law inhering in the universe. We want the spirit-world to tell its own story; not merely to tickle our ears, or support our predilections; and anything which will check the vagaries (however unintentional) of the individual with "an axe to grind" should be welcomed.

The path is not so easy as it seems. Even when the human medium is eliminated there is still the factor of the degree of attainment of the communicator. The man who, from a limited and restricted earth-life, has recently "passed the veil," knows little or nothing of the conditions of spirit-life, and can give little unbiassed information. The idea, for instance, of "Raymond" being an authority on spirit-life within twelve months of his passing thereto, is too absurd. None the less, he is an authority on HIS OWN IDENTITY. New arrivals to the spirit-life tend to renew old associations, and assemble in companies where the opinions of earth are for a time perpetuated, and these have the tendency to be attracted to those on earth who share these opinions. Thus, when each church has its regular seances there are reasons why confirmation may be obtained of the creeds held by those assembling. It is in the nature of the case. Investigating circles in the past have avoided this danger by their cosmopolitan nature, but the indications of future development make it essential that results obtained shall be checked by mechanical means which will rule out the—often unconscious—bias of the seeker.

We are optimists on this point, believing that if we here can see the need, others of larger vision, dwellers beyond the mists of earth, see the problem in larger and truer perspective, and we believe with friend Gow that it is extremely likely that ere long a telegraphic system may be set up between ourselves and those who are striving from "the larger household" to minister to the needs of a materialistic people.

Some day in the near future a national psychic laboratory must be established, which, with the help of the invisibles, will solve this and other knotty problems, as badly as science as a whole has treated us in the past, and would rather trust the findings of an academic jury than that of the mere theologian, whose chief aim is to support ancient records and beliefs, and to whom, as a rule, progress is under his suspicion and anathema.

NEVER bear more than one kind of trouble at a time. Some people bear three—all they have now, all they expect to have, and all they expect to have.

THE only real blessing we have in this world, that makes us feel good and gives us happiness, is the sunshine and smiles that we can bring to others, wiping away their tears and turning sorrow into laughter.

WHEN we are asked to believe in the super-natural we suddenly get very sensitive about fraud, but say nothing about it in business and the professions where it is probably far more rife than in mediumship. There is a deal of hysteria and delusion in the latter, perhaps more of it than fraud, but it is certain that nothing can rival business methods for fraud.—DR. J. H. HYSLOP.



## CURRENT TOPICS.

## Who's Next?

"PEARSON'S WEEKLY" recently followed a fine article by Mr. David Gow, Editor of "Light," alluded to elsewhere, with a long diatribe by Sidney Hamilton, who tells us that much which passes for psychic phenomena is merely third-rate conjuring. He tells us that he has an illustrated printed catalogue of some forty pages of a firm who are solely engaged in the manufacture and sale to mediums of trick apparatus for producing Spiritualistic effects, at prices ranging from £5 to £10.

## Information Wanted.

OF COURSE, he indulges in the usual camouflage. "I had considerable trouble in obtaining it . . . it is only intended for professional mediums, etc." We are asked to believe that a firm engaged solely in this undertaking print a catalogue which no one must see—but then probably it refers to goods which have no existence, and possibly a remittance is all that is wanted. The writer does not tell us whether the firm exists in Regent-street or Tibbuctoo: in fact, the whole article is conspicuous for what it doesn't tell us.

## An Offer.

IF Mr. Hamilton will send us a copy of that catalogue, and the names of one or two British mediums who have bought and used the apparatus, we will set an example in honesty by publishing the names. But after all, we expect it issues from some American firm, who make a speciality of conjuring apparatus and parlour games. As such, it may be perfectly legitimate, and the writers' dragging in of mediums may be but a little of the imagination necessary to a free-lance journalist.

## Spiritualism and Crime.

AN article by Mr. Elliott O'Donnell makes suggestion rather than charges, which is far safer, since it leaves the back-door open. He endeavours to explain the present "crime wave," and drags Spiritualism in at the end of his article. The writer is so eager to find a scapegoat, that he misses the obvious, and "cannot see wood for trees."

## The Real Cause of Crime Waves.

IT should not require a trained mind to discover that a nation cannot take six millions of men from the avocations of peace and thrust them with insufficient tuition into the horrors of war, accustoming them to slaughter, blood-letting, cunning and revenge, without producing in a large proportion of them a callous disregard for the value of human life. The soldier trained in peace was a different proposition. His training modified much of this, enabling him to develop the gladiatorial attitude—to fight, as a footballer or boxer does.

## Loss of Equilibrium.

THESE men who were called from the mill, the office, and the shop, viewed it differently, and the iron entered their souls. Some of them (not a large proportion, we hope) lost their balance in the horrible orgy, and will take years to re-establish themselves. You cannot fill the public press with stories of the horrors of Belgium and cultivate an eager expectancy for the "last edition" filled with horrible stories of unnameable crimes without breeding in some few minds an indifference to the tameness of everyday life.

## The Obvious Lesson.

THE matter is serious, but the moral is obvious. Every seed must produce ITS OWN FRUIT, if any, and the man who four years ago could not anticipate a "crime wave" must have been blind. It is one more call to us to labour for the establishment of peace on earth, and the Spiritualist is doing his share.

## Debate No. 1.

WE hear the Glasgow folks were well pleased with Mr. Horace Leaf's presentation of our case in his debate with Mr. C. Cohen. The latter gentleman's oratory and peroration were fine, but the facts were the things which told. The audience numbered some 2,500, and much interest was aroused in the city.

## Mr. R. H. Yates Replies to the Rev. S. J. Hersee at Blackburn.

BLACKBURN is greatly interested in a controversy arising out of attacks on Spiritualism made by the Rev. S. J. Hersee, Vicar of Christ Church, Blackburn. Mr. Hersee was invited to a public debate by Mr. R. H. Yates (Huddersfield), Assistant Secretary of the Spiritualists' National Union, but declined the offer, and as a result, Mr. Yates came to Blackburn and delivered a remarkable address on the principles of Spiritualism, at the same time making a strong comment on the action of clergymen in assailing the Spiritualist belief.

There had been set up, said Mr. Yates, an organisation to distribute the sermons preached against Spiritualism. The arguments against it were in many cases in the same order, the same words used, and the same quotations. He had in his possession pamphlets which had been supplied to the clergy, who, in his opinion, were ill-informed. They neither knew their own business, understood the Bible, nor understood Spiritualism. The Church had ceased to be the custodian of spiritual truth, and the priest had failed in his leadership of the people. The clergy had become "blind leaders of the blind." The ministry had become a mere profession, and true spiritual insight was amongst the rarest of its qualifications. The clergy had become books, creeds, sermons; they had ceased to be souls. They were more anxious to maintain their own point of view than they were to find truth, and the authority of a church was of more importance than the vision that came to the soul. They were spending their breath on blowing old altar coals into sickly flame, rather than speaking out the inspiration that was flowing into the world to-day for the encompassing of hosts of heaven. They failed to see that the soul of man was still oracular, that the spirit of man could be responsive to God's great messages. "If the Rev. F. J. Hersee," continued the speaker, "had spent one-tenth of the time he has spent in finding and digging out texts (all inappropriate) in earnestly and prayerfully seeking the divine ground of his own soul, and touching in his own life those eternal verities, we should to-day be clasping hands in fellowship and comradeship. Yet, in his eagerness to destroy the new revelation, Mr. Hersee has failed to see that it corroborates in almost every detail the foundation upon which his own church and his own faith rests. I wonder if our rev. friend has ever realised that the whole system of Christianity rests on no firmer foundations than a series of dreams. If an angel had not appeared to Joseph in a dream, Mary would have been regarded as an unfaithful wife. If Joseph had not been warned to flee into Egypt, Mary would have been among the Rachels weeping for their children. The third dream was only partially obeyed. If it had been carried out, Christ would not have been called 'a Nazarene.'"

Yet Mr. Hersee, proceeded Mr. Yates, with just that foundation for his creed, glibed at the spirit which was seeking to find truth and to touch the realities in his own spiritual environment. He paraded the old played-out "devil" theory, saying that Spiritualists had been deceived by evil spirits, and that the whole process of the seance room was the result of satanic agencies. He would like to ask Mr. Hersee a plain question. Could he furnish any evidence that these angels singing in the night, and heard by the shepherds tending their flocks, were not part of the devil's plan, that these dreams were not conceived in the lower regions, that Moses and Elias, who presumed to appear on the Mount, were not evil spirits deceiving the very elect? If it be true to-day that the devil was seeking to wreck the race by vision, revelation, and inspiration, was there a shred of evidence that he did not commence his malicious work 2,000 years ago on the plains of Judea?

Our friend, proceeded Mr. Yates, believes in spiritual communion, the communion of saints, but belief is a mere profession with him. If he turns to east or west in reverent posture, it is the communion of saints; if I, in sanctity of my home, speak with my own mother, then it is a devil. Mr. Hersee is not only effete in his thinking, but in his utterance, and his one remaining faculty seems to be to offer insult to our beloved and honoured dead, and to those amongst us who are trying to find truth. With presumptuous vanity Mr. Hersee issued a challenge,



but when the challenge was accepted he wrapped his priestly garb around himself. "If I did not pity," said the speaker, "I should loathe, but I will try to pity, and in my pity forgive him, for he knows not what he does."

They had such overwhelming evidence, Mr. Yates went on, for the return of spirits, that if the matter were sifted in a criminal court such evidence would hang all the clergy in Europe. St. Paul said "If Christ is not risen, our faith is vain; if Christ is risen, therefore the dead are risen; if the dead are not risen, then Christ is not risen."

He would like their rev. friend to wrestle with the logic of the arguments of St. Paul. If he (Mr. Yates) said that the spirits did not return, or that he did not hold happy and blessed communion with his own mother and son, it would mean he had no measure of reliability in his sight, feeling, and hearing. He could hear that mother's voice—or was it a devil's? His own daughter often saw her brother, who died some years ago, and the boy often came back to them. People were justified in doubting, but facts were there. It was true that those who sought would find. He (Mr. Yates) had so much faith in the Infinite Wisdom that he believed that if God had intended that such things should be left alone He would have taken every precaution to make sure that we did not know anything of them.

We had a natural and a spiritual body, the latter having sight, hearing, touch, and other senses. The only difference was that one had discovered the range of faculty, and the other had not; one had first-hand knowledge of eternal verities, and the other had not. The question of what happened after death was not answered by Bible or priest, but by the man himself from the other side of life. The church could say what it liked, but Spiritualism was winning through. The millions of men who fell in the war were alive on the other side, responsive to the hearts of their loved ones here.

## Does Man Survive Death?

### Typewriter Test Suggested for Spiritualism.

#### Modern Science and the Unseen.

THAT there is no wane in the interest taken in Spiritualism in Glasgow was evident from the attendance at the St. Andrew's Halls to hear the debate between Mr. Horace Leaf, of London, the Spiritualist advocate, and Mr. Chapman Cohen, the Editor of "The Freethinker," who supported the materialist point of view.

Councillor Rosslyn Mitchell, in his opening remarks, congratulated the audience on the opportunity they had of listening to a debate on a subject that was of very vital interest to them.

He stated that in order to prevent the necessity of putting upon one of the dialectic disputants the obligation of proving a negative, the subject of the debate had been expressed in the words, "Does Man Survive Death? Is the Belief Reasonable?"

The audience was, he continued, fortunate in having that subject discussed by two men, who, by their knowledge, experience, their study, were perhaps the best equipped in this country for the purpose.

Mr. Leaf opened the case for the affirmative by emphasising the importance of the subject, which was, he stated, probably the most important in the world from a purely speculative point of view. It had affected every country, and as far as could be understood, it had done so ever since the human race had been upon this planet.

#### THE QUESTION OF THE HOUR.

He referred to the devastation of youth in the recent war, and stated that the question that naturally occupied the minds of men and women interested in the subject of existence was "What has become of these men?"

There were two answers that were very well defined. The first was the Spiritualist's answer, the other was the Materialist's answer.

The first affirms that when an individual is killed or dies, it does not mean that consciousness is destroyed; there are conditions of existence to which consciousness passes. The physical body was merely an instrument used

by the consciousness during the sojourn in the world.

The other answer is diametrically opposed to it. It maintains that man is essentially a planetary creature. It is brought into existence in this world, and at death ceases to exist.

It is maintained that consciousness is really the result of some physical combination. It is maintained by people who take this view that the brain secretes consciousness just in the same way as the liver secretes bile, and we know that with the destruction of the liver, the power to produce this particular fluid ceases; so, in the same way as death takes place, it is maintained that consciousness is dissipated in a similar manner. There was a sentimental argument against that, which, though sentimental, was eminently rational.

#### CRUELTY OF NATURE.

Everyone felt within himself powers, energies, and ambitions of which circumstances prevented adequate expression. There is a great mass of people who are unable to express themselves adequately in any particular line of life. We know the powers are there, and we say that when death comes and destroys that individual without giving him a better opportunity somewhere else to express himself in the fullness of his being, there is something radically wrong in the Universe, be it organised and controlled by Deity or anything else.

He stated that if we are denied the possibility of meeting our loved ones hereafter, then Nature is the cruellest thing in life.

Mr. Leaf went on to say that Spiritualists were generally regarded by their opponents as being insane. The speaker was a Spiritualist because he knew that there was sufficient evidence to support his conviction. Materialists hold that the mind is a product of the substance of the brain; if so, a change in the mind must be accompanied by a corresponding change in the brain and vice versa, as they are one and the same thing.

If the mental defect be slighted, or the physical defect be slighted, one might not be able to find anything out of the normal. When it comes to profound changes such as when a person is raving mad, it should follow as a natural consequence that the brain of that person after death should be as profoundly changed in its appearance as the mind has been in its functioning during life.

#### UNFULFILLED EXPECTATIONS.

Extracts were then read from scientific works which showed that diseased brains could function normally, and that the brains of lunatics had been proved to be quite healthy.

Whilst these arguments throw materialism into a condition of doubt, they strongly support the conviction that human consciousness which, while functioning through the physical body, is nevertheless only using the brain as an instrument for the purpose of functioning here. He concluded by asking if Mr. Cohen did not consider this line of evidence sufficient, and what kind of evidence he required to believe that man survived the change of death.

Mr. Cohen opened by expressing his disappointment at the line of argument taken up by Mr. Leaf. He said that life is made up of expectations which are more or less realised, and as his expectations regarding Mr. Leaf had not been realised in this world, they ought to be, according to his opponents' theory, realised in the next. Mr. Cohen differed profoundly from Mr. Leaf's opinion of the importance of another life. Of all questions that a man can ask with, he asserted that there was none of so little importance as the next world. Death comes to all whether we wish it or not; and, therefore, the prime duty of man is not to consider whether he will live again but whether he is living worthily and well here. It was only because men and women allowed their time and energy to be frittered and wasted on the dream of a future life, that it was necessary to call their attention back to the reality of this life. That was his justification for spending an evening in discussing it.

#### EXPLOITING DEATH.

Mr. Leaf had stated that the war had sent millions of young people into the next world. But millions of people



were dying every year. The war brought nothing new in the shape of death. He went on to say that any little frontier war against some primitive African tribe had all the pathetic elements that the Great War had. The savage mother mourning the life of her dead boy, shot down by the civilised Gatling Gun, suffered as much as the British, French, or German mother did. People had lost the balance of their judgment, and had lent an ear to teaching which at other times they would have rejected. This was not preaching the solemnity of death; it was exploiting the fact of it.

He stated that the thought of the existence of consciousness, apart from physical organs, was absurd. Mr. Leaf talked as though consciousness was an absolutely separate entity. Consciousness, the personality of man, was the result of a number of very complex factors, and you could see it being built up by watching a child from its cradle. You can see it being disintegrated under the action of drugs and drink and disease.

Mr. Leaf, he continued, seemed to confuse sentiment with sentimentality. There was a sentiment of honour, of truth, of duty, and of comradeship. Materialists did not deny this, but asked that sentiment should be kept under the control of the intellect.

#### IN THE NEXT WORLD.

With regard to Mr. Leaf's statement regarding inadequate expression, Mr. Cohen said that inadequate expression meant growth. There was a theory which said that one could go on growing in the next world. In that case one would always be in a stage of inadequate expression. He wanted to put a pointed question to Mr. Leaf: "Is the next world identical with this?" If it were, what would we gain by the change? If it were not, how were we going to fit it? All life was a question of adaptation to environment. Every organism grows to fit its environment.

It was sentimental to talk of the horrors of death without talking of the blessings of death. Life was built upon death. There was never a tear that was shed over the grave that was not born in the affection that gathered round the cradle. Remove the conditions of life, with its pains and sorrows, its joys and pleasures, and put us into that fantastic and pantomimic future state, and life would not be worth living.

What was the use, he asked, of saying that if man does not live again, Nature is cruel? Nature was cruel if measured by human standards. He suggested that Mr. Leaf should pursue the study of mental pathology, and he would find an inkling to a great deal that had been puzzling him at seances that he had attended.

#### TRICKS OF THE MIND.

We were groping our way, he said, amongst the traps and tricks and subterfuges of the mind. We are to-day in the position of people 250 years ago when they saw men possessed of devils. Just as we have been able to explain the mystery of the solar system, so we shall be able to explain all that takes place in the seance room and elsewhere. He asked men not to worship but to observe. Remember, he said, that man who has conquered everything else is not to be tied down by the tricks and traps and scenes of the seance room.

Mr. Leaf, in his rejoinder, quoted scientists who had set out to prove the falsity of Spiritualism, and had finished by believing in it, the facts being too strong for them. He said he was on the side of the greatest number—in this case. He produced several spirit photographs which, he stated, had been taken under test conditions.

In his reply, Mr. Cohen observed that Spiritualists are not mad, but that they are extremely credulous. This was not insanity; it was the fashion. It was not true that every scientific man set out to disprove Spiritualism. He asserted that for every scientific man that had been converted, he could give two who had not. He stated that it was not quantity he wanted but quality. He wanted the proper kind of scientific man.

Spiritualism to-day had fallen into unscientific hands of people like Sir A. Conan Doyle. He challenged Mr. Leaf, and said if a spirit can rap on walls, knock on tables, etc., why can it not use the keys of a typewriter? If a glass case were put over the machine, he would stake his reputation that no reply would be forthcoming.

The debate was concluded by both gentlemen summing up. Mr. Leaf said that the typewriter had been used in a seance at Belfast three years ago. Mr. Cohen, in reply, pointed out that his opponent had not said if the typewriter had been used on the conditions he had mentioned. There was no resolution put to the audience. Councillor Rosslyn Mitchell, who acted a chairman, was thanked by both debaters.—GLASGOW RECORD.

### Scientific Investigation.

D. D. HOME'S work effected little for science, unless we except that of Sir William Crookes, and all because wealthy people preferred to monopolise the performances instead of demanding that scientific men investigate the facts.

Eusapia Palladino had the fortune to be investigated by a number of scientific men, but most of them agreed that her phenomena were mixed fraud and genuine, now spurious, now genuine. But she was so mercenary herself that she started with the presumption against her and even the scientific men insisted on studying her from the point of view of conjuring instead of hysteria, so that her case will have little or no interest for science. In her case, too, the rich did too much to monopolise the case for themselves. That was especially conspicuous in America. Some paid 600 dollars, one 1800 dollars, and I understand a group paid 3,000 dollars to witness experiments, but all came away disappointed or disgusted at the expenditure of their money. They would not give one cent to have the woman investigated scientifically, and a remarkable case, partly because of her own fault, died without any proper scientific attention being given to her, except the work of three members of the English Society, and a number of French and Italian scientists. But the main trouble was that the rich, who in most cases are as unfit as children to investigate anything, wanted to see things, and the woman was spoiled by the chance to blackmail them, and the poor scientist could not even have a chance to investigate.

This has been the history, and will be the history of every effort to indulge curiosity in such cases. Nothing but laboratory methods will ever get us anywhere. When the rich learn that they can help the world only by employing experts to do this work, just as they always employ experts to test their mines, to build their houses, to do their legal work and to treat them for disease, they will find some progress made in this subject, but not before. Rockefeller Institute, Carnegie Institution, Smithsonian Institution and similar bodies are the testimony of sensible rich men not to do their own work where they are not equipped.

Contrast these cases with those of Mrs. Verrall, Mrs. Holland and Mrs. Piper. Mrs. Verrall and Mrs. Holland, unlike the average person who gets some automatic writing or clairvoyant experiences and rushes off to print a book on his or her own responsibility, submitted their facts to a scientific jury who came away with permanent scientific respect for their work.

Mrs. Piper agreed to submit to the careful experiments of Dr. Hodgson, but rich people would not properly help him in the work. Some of them were quite willing to pay for personal gratification and selfish aims in sittings, but all that Dr. Hodgson could get was their gracious willingness to let him have the records, and often parts of these were suppressed and not reported to him. He could not get funds from them to pursue his experiments rightly. He had to scrape together whatever casual funds he could secure to do anything at all, and even then, one whole year was lost because he had not the funds either for experiment or for his living, and he had to spend it in England as editor of the publications. Out of the blue 100 dollars came to him from a generous friend, and he bought his ticket for America for the resumption of his work, trusting to casual help to do at least something with the case. Shame and selfishness combined induced a few people to see that the work could go on in a hand to mouth fashion until his death, but with no means for such investigations as he desired and should have been able to make. Such scientific work as he did made the Piper case a classical one and established the scientific reputation of Dr. Hodgson. The



rich were not wholly able to ruin the case. Scientific methods were able to accomplish something, but wholly because chance had taken the Piper case out of the clutches of the selfish rich. One cannot but think that Providence shows his estimate of money by the kind of people to whom he gives it, only we poor wretches on whom Providence has not smiled so kindly are apt to appear self-righteous because we have not been provided with the chance to go to the devil.—J. H. HYSLOP in the "Journal of the American S. P. R."

## BOOKS WORTH READING.

"MY COMMONPLACE BOOK." By J. T. Hackett. Large 8vo., cloth, 408 pp. 12s. 6d. Fisher, Unwin, Ltd.

This is described as "a rich collection of choice extracts from the verse and prose of famous writers and writers who deserve to be famous," and is dedicated "to my dear friend, Richard Hodgson, who has passed over to the other side." A book of quotations is always acceptable, and this selection is compiled not by any rule or to support any thesis—it comprises a large selection of beautiful pebbles from the seashore of literature, and the compiler is to be congratulated upon the artistic and poetic vision which guided his choice. He possesses a familiarity with ancient and modern literature which makes one envious, and we can thank him for a cursory introduction to the great thoughts of minds with whom we were previously unacquainted, whilst [the pulses quicken with the glow of satisfaction when one lights upon the familiar words of a favourite quotation. Many of the annotations, too, are very illuminating. Mr. Hackett has given us a very readable and fascinating book, which may suitably be an interesting fireside companion. It is essentially the book for an idle hour, presenting us with old ideas which often lead to new trains of thought. One feels that with this book he is in the company of the great minds of the ages. The whole of the profits derived from the sales of the volume are to be devoted to the Red Cross Fund. A book which should be by the fireside of every true reader.

"THEOPHASTUS PARACELSUS — MEDIEVAL ALCHEMIST." By W. P. Swainson. Cloth boards, 52 pp. 1s. 3d. Rider & Sons.

This little volume might be recommended as an introduction to the life and mystic teachings of one of the greatest minds of the Middle Ages. The eleven chapters deal with Early Life and Travels, Wanderings and Death, As Above, so Below, The Doctrine of Signatures, Necromancy, Origin of Diseases, Magic, Alchemy, Astrology, etc. Mr. Swainson ends by an endeavour to show Paracelsus as a Christian occultist, even though close reading persuades us that he was a great deal more than this. A useful little book of reference and one well written in simple, understandable language.

"THE ESSENCE OF THE UNIVERSE." By Edwin Lucas. 8vo., cloth, 340 pp. 5s. From the author, 15, Stamford-road, Southbourne, Bournemouth.

We would like to call the attention of our readers to one of the most thought-provoking books it has been our privilege to read of late, "The Essence of the Universe," by Edwin Lucas. The author claims that the one great purpose behind all manifested life is the production of mankind, and this is reached by the mighty marriage of spirit and matter. All things, therefore, are sexual, even gravitation. Mr. Lucas is essentially scientific, and deals with the creation of the Universe; traces it along evolutionary lines from the formation of the solar system—the birth of a world—to the development of life forms, vegetable, animal, and human. Upon this solid basis he superimposes the psychic man and the spiritual or "auric" world. The "Psychic Body" and its function are well treated, and spirit-life is shown to have its place and purpose in the natural order of development. Whilst some of the author's conclusions are new to us, and seem far-reaching in their scope, they are always well argued and plainly stated. It is not necessary to accept all the postulates made in this work to

conclude that it is one of the most thought-provoking that one has read of late. Mr. Lucas's findings concerning the spiritual worlds are largely in accordance with Spiritualistic teaching, and his effort at unifying the latest results of psychical research with the principles of modern science is well worthy of his facile pen.

"GHOSTS I HAVE SEEN." By Violet Tweedale. 8vo. cloth, 314 pp. 7s. 6d. Herbert Jenkins, London.

An interesting and well-written account of reputable spirit appearances which have occurred in the life of the writer and her friends. Incidents in the life of John Brown, the Countess of Caithness and other celebrated and even Royal personages are recorded in frank and lucid manner. The writer has a racy pen, and has had many years' experience of psychic phenomena, which enables her to deal with the subject from personal knowledge. A whole-hearted protagonist of the theory of reincarnation, and on terms of friendship with some of the most celebrated people of the last forty years, the volume is full of interesting reminiscence, and shows us that a large proportion of the great celebrities of the last decade were in some sense interested in psychic matters, even if not themselves mediumistic. A very readable and entertaining book.

Any book reviewed in these columns can be supplied by us at published price, plus postage.

## Message from a Boy to His Dad.

"We are nearer to you than you are to each other, dad, and we can prove it if you will let go of yourselves and take hold of us. We want to come to you. We do come to you. We try and try to tell you that there is nothing to grieve about, nothing to dread. Only live and hope and growth and beauty of completer union. But we cannot do it alone. We must have a free heart, a free mind, a free hope to come into. Give us that, and we will show you that we are more truly your own—not your own flesh and blood, but your own purpose and force which was one in the beginning and will inevitably be one in the end. We want to make it one now. Don't you, dad? Won't you try to let the bars down and take us in? We'll come, and you'll be happier than you have ever been in your life yet, because the eternal purpose is unity, and we can begin it right here and now if you will join us and be part with us, as we with you, of the glorious and happy and irresistible movement toward the great end." Is not this the genuine, loving pleading of an actual loving voice?—From "THE SEVEN PURPOSES," by MARGARET CAMERON.

## Ghost in Bathroom.

In an article on "Spiritualism and the Life After Death" in the March issue of "The London Magazine" Bishop Welldon (Dean of Durham) revives from the great Lord Brougham's autobiography a curious experience there described. Lord Brougham and his most intimate school and university friend G—— had discussed the possibility of the dead appearing to the living, "and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other and thus solve any doubts we had entertained of the life after death."

G—— went to India, and the two friends lost touch with each other.

"I had taken a warm bath," writes Lord Brougham, "and while lying in it I turned my head towards the chair on which I had deposited my clothes. On the chair sat G—— looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G—— had disappeared."

Later Lord Brougham received news that his friend had died in India on the same date as that on which he saw the vision in the bathroom.



## REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports.* to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—*Prospective Announcements,* not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—*Special Reports,* to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—*Important:* No special or Ordinary Reports two Sundays old will be inserted.

\* \* In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.

### Special Reports.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

### UNION OF LONDON SPIRITUALISTS.

On the 4th inst. the Union of London Spiritualists continued its Spring Propaganda campaign by holding a meeting in the Hackney Town Hall, in co-operation with the Hackney and Walthamstow Societies. The chair was taken at 7-30 by Mr. C. J. Williams, who introduced the speaker, Mr. R. Boddington, the subject of the address being "What is this Spiritualism?" which was handled in an able manner, pointing out that Spiritualism is so grossly mis-represented because behind the opposition were centuries of theology, misnamed Christianity, Spiritualism being a rational attempt to reconcile science and religion. The address was followed by clairvoyant descriptions given by Mrs. Harvey. Miss Maud Gilder sang "Beloved, It is Morn" and "O Dry Those Tears." The meeting was preceded by a pianoforte recital by Miss L. G. Ensor.

### LONDON.

THE Spiritualists' Rendezvous (3, Farnival-street, London, E.C.) is to be congratulated on the marked success of its first "extra," on Tuesday, March 4th—the first of a series of specials in the Guild Hall, Queen Square; and Mrs. Jennie Walker is equally to be congratulated on a presentation of Spiritualism remarkable at once for psychic power, sustained interest, and singular appropriateness, no less than a pervading personality through which spirit influence finds remarkable expression. The Guild Hall was quite filled well before the hour by a large and expectant company, largely of a fine type of inquirer, and including representative Spiritualists from other London Societies, and also from Bournemouth and elsewhere. Those who desired messages had brought flowers, and these were taken by Mrs. Walker one by one, spirit messages being given with each, together with a suitable motto, the latter previously received by her by automatic writing. For one hour and a quarter Mrs. Walker commanded with rapidity and precision remarkable and quickly recognised messages. She gave in all eighty such messages and mottoes. There were many expressions of satisfaction, and hearty applause testified to warm appreciation. The Chairman (Mr. H. J. Osborn), after tendering to the speaker

an expression of thanks from the Executive, remarked upon the prevalence of much writing, mostly random, much thought, mostly muddled, and many reflections on Spiritualism, mostly untrue, and said he would like, if he could, to empanel from the meeting a jury, and as was sometimes done by a judge in a court of law, leave to the jury certain questions. Of such questions, he would propound three: (1) Is that we have listened to to-night the mere recitative of memorised preparation? (2) Is it a representation of fun, folly, or fraud? (3) Is it from the devil or evil spirits? and he thought any sane jury would in each case answer "No"—a view clearly endorsed by the meeting.

### NELSON.

A silver tree tea party and entertainment was held at the Spiritualist Church, Vernon-street, recently. The silver tree contained a good display of fruit in envelopes of coins, which ranged from 3d. to £2, the gifts of members and friends. A. Wilkinson, Esq., of Blackpool, performed the opening ceremony, and the amount realised was £66. The tea party brought together a large number of old and young, who did justice to the good things provided, and had a real treat in the entertainment, which brought to a close a very successful effort, which has realised for the church £71.

### A NEW PAMPHLET.

## Is Spiritualism a Religion?

By WALTER JONES, J.P. M.I.M.E.

A STRAIGHTFORWARD STATEMENT FOR THE RELIGIONIST.  
COPIOUS BIBLE REFERENCES.

Price 4d. Post Free 5d.  
Special Reduction for Quantities.

Proceeds of the first 2,000 will be devoted to the Morse Memorial Fund.

### SUNDERLAND.

SUNDAY, Feb. 29th, was an open session at Herrington-street Brotherhood, Sunderland. There was a good attendance, and much interest was shown in the Rev. John Bretherton's address on "Spiritualism—its truths and untruths." At the close questions were put by Spiritualists in the audience, and answered by the speaker. Miss Florrie Venus sang with much acceptance.

### BRISTOL.

THE Spiritualist Church, Dighton Hall, Dighton-street, recently held a four days' mission conducted by Mrs. Trueman, of Plymouth. The hall on the Sunday was packed to the uttermost. Her addresses were well appreciated by all, and her clairvoyance was extraordinarily clear, names and details being most convincing. On the Monday evening she conducted a seance for physical phenomena, which was highly successful. On the Monday afternoon she conducted a circle for ladies, and on the Tuesday a public circle. On the Wednesday she concluded her visit by conducting a circle for members and associates. We cannot speak too highly of her fine work for our Society, and for the cause of spiritualism in Bristol, and we are hoping that she will once again visit us in the very near future. May she long be spared on the physical plane to continue the great work which she is so capable and willing to do.

### CREWE.

THE Camm-street Society spent a most enjoyable evening on Thursday, Mar. 4th, the occasion being the presentation of a beautiful smoker's cabinet to our old and esteemed friend, Mr. W. H. Reay, for services rendered. The presentation was made by Mr. H. Kennerdale, who not only outlined the career of Mr. Reay, and the pleasure it gave him to make the presentation, but he also went a long to prove that in the Society we had that good comradeship that was sure to bring with it our continued success.

### SCOTTISH SPIRITUALIST ALLIANCE

At a conference of the Scottish Societies held in Edinburgh on Saturday, Mar. 6th, under the presidency of Mr. J. McIntosh, President of the Scottish Alliance, a resolution was adopted by a large majority, recommending that the Scottish Alliance, as such, should cease to have separate existence, but should become the Scottish D.C. of the S.N.U. The individual Societies are to be asked to intimate their formal approval before Mar. 31st, after which a further conference will be held to formally constitute the Scottish District Council.

### SUNDERLAND.

On Sunday, March 7th, the Society at Hylton-road celebrated their first anniversary, the service being conducted by the Rev. W. Moody, B.A., who gave an address on "The temple was rent in twain," which was highly appreciated and well received by a very large audience. After speaking of the wonderful progression the church had made, he complimented the officers and members on their good work, and hoped their efforts would still attain to higher and greater success. Clairvoyant descriptions were given by Mr. Moody, and the beautiful messages received proved what the spirit friends could do for us. He said it was worth coming from Chester-le-Street to cheer and comfort and brighten the lives of our brothers and sisters with messages from their loved ones. Mrs. Nuttall assisted. A solo was rendered by Mr. Nicholson.

### BOLTON.

THE Bolton Spiritualists held three mass meetings in the Temperance Hall on Sunday, Mar. 7th. At three o'clock Mr. F. Hepworth delivered a thoughtful address on "Affirmations of Spiritualism," and was listened to with deep interest. In the evening Mr. Jas. Lawrence (of Newcastle) spoke on "The clamour of a hundred newspapers," many strangers being present. Being the Secretary of the League of Defence, he was receiving press cuttings by the score daily, and was aware of the full extent of the present agitation against Spiritualism. He replied to personal attacks by the local churches, of which there have been many since the S.N.U. meeting in Bolton. There were quite a number of questions asked. One well-known Bolton Town Hall steps orator asked the question, "Why did not the spirit go to the churchyard and control its own body, instead of using a medium?" The same caused much laughter. At 8-15 Mrs. T. Turner gave clairvoyance, some striking descriptions being given, particularly one to a gentleman in the balcony. At the close of the service Mr. Lawrence intimated that the Bolton Spiritualists did not keep all their funds to themselves. Last year they gave over £90 to charities. The children of the moulders on strike and the soldiers' and sailors'



dependents were generously contributed to. Mrs. Shackles sang two solos, which were much appreciated. The copies of THE TWO WORLDS were soon sold out.

### THE BRITTEN MEMORIAL.

THE annual meeting of the Trustees and subscribers of the Britten Memorial was held at Onward Buildings, Manchester, on Wednesday, Mar. 30th. Mr. Ernest W. Oaten presided. The report of the year presented by the Hon. Sec. (Mr. A. W. Orr) showed that the fund had grown but slowly, some £45 odd being received from various sources. A number of rare books concerning the early chronicles of the movement had been purchased and safeguarded, whilst thanks were expressed to Miss Morse and Mr. Geo. Wheeldon for gifts of books and documents to the trust. It was resolved to invest a further sum of money in Government bonds, and the hope was expressed that ere long some definite steps would be taken to use the funds available to set up national headquarters where the valuable library could be housed and put to good use. Various suggestions were made towards stimulating the accretion of funds, and the belief expressed that the Memorial was nearer to realisation than ever before. Mrs. Britten's was a name almost unknown to the present generation, but old workers know that the present status of Spiritualism had only become possible through the self-denial of the early pioneers, and it was the bounden duty of those who remember her work to see that she shall not be forgotten when Spiritualism comes into its own.

### MEETINGS HELD ON SUNDAY, MARCH 7th, 1920.

ABERDEEN, Bon Accord. — Morning and evening, address and clairvoyance by Mrs. McConnell, of Glasgow, to large and appreciative audiences. Solo by Miss Carr. Mrs. Murray presided.

BARROW. — Mrs. Wilkinson, of Milom, and Mrs. Hornby, of Dalton, occupied the rostrum. Good services.

BARRY, Atlantic Hall. — Mrs. Laura Lewis gave an address followed by clairvoyance. Mr. Gardner presided.

BEDWORTH, Market Place. — Mrs. Pears gave two addresses on "Why is it?" and "Spiritualism and Christianity," also clairvoyance. Mr. Rowe presided over a good audience.

BIRKENHEAD, Hamilton. — Mrs. Amy Williams delivered a trance address on "The knowledge of the healer." Large attendance.

BIRMINGHAM, Bristol-street. — Miss Randall gave good addresses to a full room.

Erdington: Mr. G. Passant gave an address on "Spiritual gifts," followed by clairvoyance. Mrs. Harlow presided.

Aston: Mr. A. T. Taylor occupied our platform, and took for his subject "Let the dead bury its dead." Good congregation.

Saltley: Mrs. Harris gave an address on "The new age of consciousness," also giving clairvoyance to a good congregation.

Small Heath: Meeting conducted by Miss E. Knight, of Leamington, who gave an address and clairvoyance to a full hall. Mrs. Saunders rendered a solo. Mr. Wm. Sharpe, sen., presided.

BLYTH, Market Place. — Mrs. Brydon occupied our platform, giving an address on "What constitutes a Spiritualist?" afterwards giving clairvoyance to a good audience.

BRIDGEND. — Mr. Anthony, of Port Talbot, gave an address on "Spiritualism a scientific fact," which was much appreciated.

BRIGHTON, Athenæum Hall. — Healing circle in the morning. Evening, ad-

dress by Mr. H. Everett. Descriptions by Mrs. Curry.

BRISTOL, Universal. — Mr. and Mrs. Hayward, of Penarth, occupied our platform, and gave addresses and clairvoyance to good audiences.

Dighton Hall: Morning service conducted by Mr. Wedd. Evening, our booked speaker through illness was prevented from attending. Mr. W. Price kindly stepped into the breach, and gave an address on "If it be of God it will stand." He also gave clairvoyance. Mr. H. E. Oaten presided.

United: Services were taken by Mr. Rea, of Birmingham, who gave addresses and clairvoyance.

BULWELL, Hazel-street. — Our services were conducted by Miss Lily Nicholson, of Nottingham, who took for her evening subject "My experiences as a Spiritualist," followed by clairvoyance.

BURTON, Horninglow. — Afternoon, Mr. Castle gave an address on "The circle." Mrs. Milner gave clairvoyance. In the evening Miss Swadden gave an address on "Lest we forget," also good tests to a crowded audience.

Star of Progress: Services conducted by Miss Hallam, who gave addresses and clairvoyance, her evening subject being "Spiritual food." Recitation by Miss Lillian Cook.

CARDIFF, Queen-street. — Miss Mary Mills, of London, gave two addresses.

COVENTRY. — Mr. W. H. Jones spoke with much power on "Objective and subjective consciousness" and "The practical side of Spiritualism."

DONCASTER, Wood-street. — Services conducted by Mrs. Glen, of Wakefield, who gave an excellent address to a large audience. Clairvoyance by Miss V. Batty at the second meeting.

DUNFERMLINE. — Mrs. Porter, of Glasgow, took both services, giving addresses and clairvoyance to large and appreciative audiences. Mr. Campbell rendered a solo, which was highly appreciated.

EASINGTON LANE. — An address was given by Mrs. Stokoe, of Newcastle, on "Like the leaves that fade and wither," followed by clairvoyance to a large audience.

EASTBOURNE. — Morning, Mrs. Mansell. Evening, Mr. Robert Gurd gave an address and Mrs. Betts good clairvoyance at both meetings.

HIRST. — Mr. Geo. Graham, of Newcastle, gave an address on "Healing." Mr. S. Shears presided.

KIRKCALDY. — Mr. Stoddart, of Falkirk, speaker, and Mr. Hendry, clairvoyant, at both services. Society opened last December. Interested, large audiences increasing every Sunday.

LINCOLN, Coultham-street. — Mrs. Hearne, one of our members, conducted all meetings, giving good addresses and clairvoyance.

LONDON. — Brixton: Mr. Brownjohn gave an address on "Harmonial living," and Mrs. Brownjohn gave clairvoyance. Crowded hall.

Camberwell: Morning, trance address by Miss Lyon. Evening, Mr. Huxley gave a trance address.

Clapham: Address by Mr. G. Tayler Gwinn on "What is life?"

Croydon: Address by Mrs. Alice Harper.—PROS.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Mr. Ernest Hunt.

Ealing: Address and clairvoyance by Mrs. Golden.—PROS.: Sunday next, Mr. and Mrs. Smith. 17th, Mr. Percy Street. 21st, Mr. G. T. Gwinn.

E.L.S.A.: Address and clairvoyance by Mrs. Longman.

Hounslow: Mr. Brown gave an address on "Voices from the Beyond."

Kingston: Mrs. Crowder addressed a large and interested audience, followed by clairvoyance.—PROS.: Sunday next, at 6-30, Mrs. M. Gordon.

Little Ilford: Mrs. Maund gave an address on "What is man?" clairvoyant descriptions.—PROS.: Mrs. Beaumont-Sigall. 15th, meeting. 17th, Address and clairvoyance.

London Spiritual Mission: Morning, Mr. E. W. Beard gave an address on "Continuation of talks with guides." Evening, Dr. W. J. Vasey spoke on "The evidence of progression."

Manor Park: Evening, Mr. Ella gave an address. A solo rendered by Miss Lawrence.

Marylebone: "Our Spiritualism" was the subject of a practical address by Mr. Ernest Beard.

N.L.S.A.: Morning, address "Healing" by Mr. J. L. Macbeth. A record attendance for our circle. Evening, Mr. A. Punter gave an address on "What must I do to be saved?" also some really marvellous descriptions and spirit messages in the hall. Many turned away.

Stratford: Mr. Pulham gave an address on "Light bearers," and Pulham gave descriptions, all recognised.

Tottenham: How the other word "Reconstruction" can be of some spiritual use was demonstrated by Mrs. A. Boddington.

LOUGHBORO'. — Mr. Richards conducted our services, giving an address on "Children in spirit-life" and religion of the future," also tests.

PAIGNTON. — Afternoon, Mr. Tarr opened an interesting discussion on "Reincarnation." Evening, Mr. Tarr gave an address on "What, whither?"

PARKGATE. — Our services taken by Master Arthur Clayton, subject at night was "Concerning spiritual gifts I would not have you want," followed by clairvoyance to a crowded hall.

PETERBOROUGH. — Address by Mrs. Malpress and clairvoyance by Mrs. Garner, to good audiences. Rickett presided.

PLYMOUTH, Morley-street. — Pearce presided over good attendance. Mr. J. Rooke was the speaker, and gave a thoughtful address on "In my Father's house are many mansions," also clairvoyance.

Stonehouse: Meeting conducted by Mr. Prout. Trio by Miss and Mr. Stone and Mr. Delafield. Address by Mr. Slee on "The angels and their robes." Spiritual vision by Mr. Dennis. Hall full.

PORTSMOUTH, Temple. — Mr. Darby started another tour under the auspices of the Southern Spiritual Union. At night the hall was to its uttermost seating and capacity, and crowds were waiting away.

SHEFFIELD, Attercliffe. — Mr. Vasey gave a trance address on "The value of Spiritualism," and described spirit-friends. Mrs. Munro presided.

Heeley: Our services were conducted by Mr. R. Stewart, who gave constructive addresses. Mr. Huxley presided.

Meersbrook: Afternoon, Mr. Wilkinson gave an address on "The spiritual truth," followed by clairvoyance. At night his subject was "Spiritualism after which he gave clairvoyance." Vasey rendered a solo.

SUTTON-IN-ASHFIELD. — Mr. Herbert gave two addresses to large audiences.

TEDEGAR, Temperance Hall. — Addresses were given by Mr. A. E. Jones at night on "Let us search for it, and here it is." Thomas gave clairvoyance at both services.

WEST HARTLEPOOL. — Our services were given by Mr. Cuthbert Nicholson, who gave one of his very



dresses to a thoroughly appreciative audience. Hall well filled.  
**YORK, St. Saviourgate.** — Addresses by Mrs. Charnley, whose evening subject was "Psychic rhythm of the universe." Demonstrations of clairvoyance and messages were also given.

### Births, Marriages and Transitions.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 1/- Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

### TRANSITION.

**MELLOR.**—On Feb. 22nd, at 18, Wilson-street, Stockport-road, Manchester, John (our Jack), the youngest and beloved son of Mrs. and the late Joseph Mellor, aged 32 years. Service was conducted at Gorton Cemetery by Mr. Wilfred Rooke, whose impressive manner and simple language deeply impressed the large company who assembled at the graveside. Mr. Mellor had been for many years a faithful servant and medium of the spirit world. From his new home he sends his love and good wishes to all who knew him.

### NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

**MILTON SPIRITUALISTS' CHURCH,**  
 BOOTH STREET, ECCLES CROSS. — MR. T. J. GRAYSON, 17, Clifton-road, Eccles.  
**ROCHDALE SPIRITUALIST CHURCH,**  
 CORONATION CHAMBERS, ROCHDALE. — President, Mr. Ratcliffe, 14, Chap Gate, Norden. Secretary, Mrs. Buckley, 36, Crosskeyshaw.

### Society Advertisements.

**South Manchester Spiritualist Church,**  
 PRINCESS HALL, MOSS SIDE.

SUNDAY, MAR. 14TH, at 6-30, MR. W. ROOKE. At 8-15, MRS. HOPE.  
 Lyceum at 2-30.

MONDAY, at 8-15, Members' Developing Class conducted by MRS. EASTWOOD.  
 TUESDAY, at 8, Public Developing Circle conducted by MRS. FORREST.

WEDNESDAY, MAR. 17TH, at 7-30, An Address by MRS. JENNIE WALKER, followed by Clairvoyance. Silver Collection.  
 THURSDAY, 3 & 8-15, MRS. HOLDEN.

**Manchester Central Spiritualist Church**  
 ONWARD HALL, 207, DEANS GATE.

MAR. 14—Circle for Members only.  
 " 21—MRS. J. WALKER.

" 28—Circle for Members only.  
 APRIL 4.—MR. F. HEPWORTH.

**Manchester Society of Spiritualists,**  
 36, MASKELL ST., ARDWICK GREEN.

### OPEN CIRCLES

will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt.  
 Doors closed at ten past. All invited.

**Collyhurst Spiritual Church,**  
 COLLYHURST STREET.

SUNDAY, MAR. 14TH, at 3, Open Circle. At 6-30 and 8, MRS. LARNER.  
 Lyceum at 10-30.

MONDAY, at 8, MRS. BUXTON.

**Moston Spiritualist Lyceum Church,**  
 ASHLEY LANE (nr. Conran Street Car Terminus).

SUNDAY, MAR. 14TH, at 3-30, Open Circle. At 6-30, MR. NUTTALL.  
 Lyceum at 10-30.

### Society Advertisements.

**Longsight Spiritualist Society,**  
 SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, MAR. 14TH, at 6-45 and 8-15, MR. HALL.

TUESDAY, at 8-15, MRS. HOLDEN.

THURSDAY, at 8-15, MRS. SPENCER.

**Pendleton Spiritualist Church,**  
 FORD LANE.

SUNDAY, MAR. 14TH, at 6-30 and 8, MRS. ADCOCK.

Lyceum at 2-15.

WEDNESDAY, at 3, MRS. HORROCKS.

THURSDAY, at 8, MISS COTTERILL.

SUNDAY, MAR. 21ST, MR. J. KNIGHT.

**Milton Spiritualist Church,**  
 BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7-30, Open Circle.

SUNDAY, MAR. 14TH, at 3 and 6-30, MRS. GRAYSON.

MONDAY, at 3 and 7-45, MRS. NOBBS.

WEDNESDAY, at 7-45, MR. HODDINGTON.

**Bury Spiritualist Society,**  
 44, KING STREET.

SATURDAY, at 7-30, Phenomena.

SUNDAY, MAR. 14TH, at 3, 6 and 7-30, MR. HIBBERT.

WEDNESDAY, at 3 & 7-45, MISS ROE.

### Coventry,

ARCADIA HALL, WHITE STREET.

SUNDAY, MAR. 14TH, MR. A. TAYLOR, also on MONDAY, at 3.

Circle every Thursday at 8.

**W.T.S. Progressive Thought Centre,**  
 114, SOUTH ST. (Room 2), EASTBOURNE.

SUNDAY, MAR. 14TH, at 11-15 and 6-30, MR. H. J. OSBORN.

WEDNESDAY, at 3, Private Interviews. At 7-30, Public Circle.

SATURDAY, at 7-30, MRS. MANSELL.

**Brighton Spiritualist Church,**  
 ATHENÆUM HALL, NORTH ST.  
 Affiliated to the S.N.U.

SUNDAY, MAR. 14TH, at 11-15 and 7, MR. T. W. ELLA.

Lyceum at 3.

WEDNESDAY, at 8, Public Meeting.

**Brighton Spiritualist Brotherhood,**  
 OLD STEINE HALL, 52A, OLD STEINE.  
 Affiliated to S.N.U.

SUNDAY, MAR. 14TH, at 11-30, Address and Clairvoyance by Miss BUTCHER. At 7, Address and Clairvoyance by MRS. M. H. WALLIS.

MONDAY, 7-15, and TUESDAY, 3, Miss BUTCHER.

THURSDAY, at 7-15, Inquirers.

FORWARD MOVEMENT.

SUNDAY, MAR. 14TH, at 4, in the Athenæum Hall, MRS. M. H. WALLIS, Lecture and Answers to Questions.

### Spiritualists' Rendezvous,

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MRS. LUCY BROOKMAN, L.S.M., will give Clairvoyance.

FRIDAY, MAR. 19TH, MR. A. PUNTER, of Luton, Address and Clairvoyance.

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### Society Advertisements.

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SUNDAY, MAR. 14TH.

At 3, LYCEUM. At 7, MRS. ENSOR, Address; MR. WILLIAMS, Clairvoyance.

SUNDAY, MAR. 21ST, MR. R. BODDINGTON.

All Circles as usual.

**Church of the Spirit, Camberwell,**  
 THE PEOPLE'S CHURCH, WINDSOR RD., DENMARK HILL STATION.

SUNDAY, MAR. 14TH, at 11, MR. RD. BODDINGTON. At 6-30, MR. E. MEADS.

SUNDAY, MAR. 21ST, at 6-30, MR. NICKELS.

Public Service every Wednesday, 7-30.

**East London Spiritualist Association,**  
 No. 13 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Last Room on Right)

SUNDAY, MAR. 14TH, at 7, MR. G. T. GWINN.

SUNDAY, MAR. 21ST, MRS. PODMORE.

**Hackney Society of Spiritualists,**  
 240A, AMHURST ROAD.

SUNDAY, MAR. 14TH, at 7, MRS. A. DE BEAUREPAIRE.

WEDNESDAY, at 8, MISS E. CONROY.

**Hampton Hill Spiritualist Society,**  
 3, HIGH ST. (close to Uxbridge Road Tram Stop).

SUNDAY, MARCH 7TH, at 7, MRS. PODMORE.

TUESDAY, Public Circle.

**Lewisham & District Spiritualist Church,**

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SUNDAY, MAR. 14TH, MISS BURTON.

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**Ilford Psychic Research Society,**  
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SUNDAY, MAR. 14TH, at 7, REV. GEO. WARD.

THURSDAY, MAR. 18TH, at 3, Ladies' Meeting, MRS. HARVEY.

FRIDAY, MAR. 19TH, at 8, MRS. A. JAMRACH.



## Society Advertisements.

**Clapham Spiritualists' Church,**  
ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, MAR. 14TH.

At 11, Public Circle. At 3, Lyceum.  
At 7, MRS. E. GRADDON-KENT.

FRIDAY, at 8, Inquirers Meeting.

SUNDAY, MAR. 21ST, MR. G. PRIOR.

SATURDAY, MAR. 27TH, at 8, Evening  
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**Manor Park Spiritual Church.**  
STRONE ROAD CORNER, SHREWSBURY

SUNDAY, MAR. 14TH, Re-Opening of  
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At 6-30, MR. & MRS. BROWNJOHN.  
THURSDAY, at 8, Service as usual.

**Plaistow Spiritualist Society,**  
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, MAR. 14TH, at 6-30, MR. H.  
BODDINGTON.  
MONDAY, at 8, MR. H. WRIGHT.  
WEDNESDAY, at 3, MRS. REEVES.  
THURSDAY, at 8, MISS V. BURTON.

**Richmond Spiritualist Society,**  
THE HOWITT ROOMS, OPP. TOWN HALL,  
RICHMOND.

SUNDAY, MAR. 14TH, at 3-30 and 7,  
MRS. A. BODDINGTON.  
WEDNESDAY, 7-30, Social and Dance.

**Woolwich & Plumstead Spiritualist  
Church,**  
PERSEVERANCE HALL, VILLAS ROAD  
WEDNESDAY, MAR. 17TH, at 8, MRS. A.  
BODDINGTON.  
SUNDAY, MAR. 21ST, at 7, MISS V.  
BURTON.  
Public Circle after Service.  
Lyceum at 3.

**Stratford Spiritual Church,**  
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SUNDAY, MAR. 14TH, at 6-30,  
MR. G. PRIOR.

WEDNESDAY, MAR. 17TH, at 3,  
LADIES' MEETING.

THURSDAY, MAR. 18TH, at 8,  
PUBLIC CIRCLE.

SUNDAY, MAR. 21ST, at 6-30,  
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